The Role of Madrassahs in Science Development

Mirzhalolhon Isakhonovich Asatullaev¹

¹Samarkand State University E-mail: Mirjalolxon@bk.ru

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ABSTRACT

Madrasahs, places of enlightenment, which gave a major impetus to the development of world science and civilization, are the product of Islamic religion and culture and, fortunately, first appeared in our country. The article discusses the role of madrassahs in the development of science. This article discusses madrassahs in Samarqand and Bukhara, which contain valuable information on the history of madrassahs schools, their exact location, education and principles of operation.

Key words: Eastern Renaissance, Movarounnahr, Forjak Madrassah, Raboti Ghazian Madrassah, Madrassah Oliya, Science, Scholars, Ulugbek Madrassah, Tillokori Madrassah, Sherdor Madrassah

1. INTRODUCTION

Thanks to the efforts of our great scientists who lived on our ancient land, our sacred land has become the homeland of diverse knowledge. At the same time, world-renowned great schools were established, and science devotees from seven climate zones wanted to study in a madrassah founded by Movarounnahr scientists. Imams Darami, Bukhari, Termizi, Moturidi, Abulkasim al-Hakim, Abu Laysi, Rastugfani, Sogdi, Marginani, Beruni, Ibn Sino, Khorezmi, Ferghani, Kundi, Dabusi and others. They were founded by the greatest scientists and named after them. No one can deny that they made a great contribution to the Eastern Renaissance, that is, to the development of world civilization. After all, madrassahs, which were Muslim universities, played a crucial role in the emergence of the so-called Muslim Renaissance in the history of mankind. Let's look at the history of madrasas, which were the first universities!

2. MAIN PART

As a result of fatal moves of Islam in the second half of VII century, penetration of Islamic religion and merge of knowledge, a science and culture of peoples of two countries in our country which is a basis of ancient culture, in Central Asia the center of knowledge unseen in a history of mankind arises and is improved.

Thus, especially in Movarounnahr, which became one of the independent Islamic regions formed in the mid-ninth century due to the crisis of the Abbasid dynasty in the Califate, science and culture flourished in our country, which is the flagship of the socalled "Golden age of knowledge". The significance and value of the high contribution of our country's scientists, mainly in the history of world science and culture of the 9th and 12th centuries, is that our great scientists began their scientific research by creating and discovering new scientific, religious, philosophical and moral knowledge.

The madrassah is derived from the Arabic word "darasa" (learn), which means educational institution and is a higher education institution that trains specialists in social and exact sciences, such as mudarris of schools and madrassahs, public administration workers - muftis, Kozi, aulam.

Until recently, the first higher school in European historiography - that is, universities were formed at the Italian universities of Salerno and Bologna in the XI–XII centuries, the University of Paris in France in the late XII - early XIII centuries, the University of Salamanca in Spain and Oxford University in England, which, according to European scholars, are considered the first higher education institutions in the world. Russian scientists in the former Soviet state also believed that a higher education institution appeared in Georgia in XII century. However, all this is a relative hypothesis and confirms the accurate initial information that all European educational institutions, considered to be future centers of the Western Renaissance, emerged under the influence of Muslim educational institutions, that is madrassahs on the land of the Eastern Renaissance [3].

Historian Abu Bakr Muhammad al-Narshahi (899–959) noted in his book "*Tarixi Bukhara*" (History of Bukhara) that the information that **Forjak Madrassah in Bukhara** was destroyed by fire in 937 (MS) was recognized as the first report about the madrassah, that the first higher schools in the world appeared in our country during the period of independence.

But in our opinion, **Madrassah in Samarkand** "Raboti Gaziyon" is even older, where the great imams Moturidi and Abulkoshim al-Hakim lived. Although many sources mention that he studied, for some reason he deviates from the views of men of science. Thus, the sources admit that "Raboti Gaziyon" Madrassah in Samarkand operated until 931 (i.e. until his death), which means that "Raboti Gaziyon" Madrassah in Samarkand became the oldest higher education institution in the world.

Thus, separate information about the madrassah begins to appear in the pages of history. The first information about a madrassah has arisen one hundred years later, in XI century, when sultan Mahmud Ghaznavi has constructed a mosque of a jomeyu and a madrassah in exchange for the extraction received as a result of the Indian campaigns, the first information about "Madrassahi Oliya" (i.e. the higher madrassah -

university), constructed by government agencies [2].

Only in XII – XIII centuries (i.e. 200–300 years after that) madrassahs started to appear in such Middle East and North Africa countries as Turkey, Syria, Iraq and Egypt.

Since ancient times madrassahs were built in two types: 1) madrassah; 2) mosque madrassah. Sherdor Madrassah in Samarkand and Nodir Devonbegi Madrassah, located on the outskirts of the city, were built only as educational madrassahs, and madrassahs such as Ulugbek and Tillokori as a mosque madrassah. They were a place of belief and delusion, where one could pray and gain knowledge at the same time. At the same time, large madrassahs built by such rulers as Mirzo Ulugbek, Shaiboniyan, Yalangtush Bahodir and Emir Haidar were called "Madrassahi Oliya" (High Madrassah).

Among the preserved madrassahs in Samarkand there are monuments of Ulugbek, Sherdor and Tillokori (pic.1). The oldest of them is Ulugbek Madrassah. In addition to these madrassahs, dozens of madrassahs functioned in the city at different times.



Ulugbek, Sherdor and Tillokori Monuments (Picture 1).

Despite the fact that during the Al-Bukhari, Al-Maturidi and Al-Marginoni periods, which are considered to be the "Golden age" of science, Samarqand occupies a leading position in the Islamic world in terms of the number of madrassahs considered to be centres of education, 17 madrassahs were recorded during the Sassanid period. However, after the forced incorporation of our city into Russia in the second half of the XIX century, the number of madrassahs has significantly decreased. For example, at the end of that century there were 366 madrassahs in Bukhara, 120 in Khiva Khanate, 368 in Kokand Khanate, 17 madrassahs in Tashkent, which was part of Russia, and 19 madrassahs in Samarkand. However, according to the sources, in the Middle Ages there were several mosques in every mahalla of Samarkand, and many large streets and Guzar madrassahs. This fact can be traced especially vividly in the sources belonging to the epochs of the Sassanids, Timurid and Ashtarkhanids.

One of the reasons for this abundance of hearths of culture is that at that time each of the rich people was building a small mosque or other structures on the way to grace. While the larger and wealthier ones (including the governors and major scholars) built madrassahs with their own honest means to educate young city dwellers, build jomewas and bridges, and dig Ariki. As an example, we can mention the madrassahs of Sherdor and Tillokori, built on their own funds of the Samarkand ruler Amir Yalangtush Bahodir and became world-famous, almost every palace estate that received education from him, as well as all the rich people of the city built various structures for the benefit of madrassahs, mosques, bridges and people, betraying God. Perhaps these conversations surprise many current civil servants. However, one should not be surprised by such examples when it comes to historical truth. For some reason, our ancestors knew that the manifestation of nobility on the path of good is simple Muslim qualities, and Sadak Giray did not turn away from the great reward. For this reason, their names are forever in the pages of history. [5]

Islam has raised the demand for knowledge to the level of worship and even preferred the demand for knowledge to voluntary prayer. This is why at the dawn of Islam it was said that those who taught science were not paid, that teaching knowledge was a prayer and that this prayer was not paid. Religion and culture of Islam must prepare enough pe ople to meet their needs in various sciences and professions. If there is a

shortcoming in this regard, all the statesmen who consider themselves responsible to Allah for all the members of the society have built the most necessary places for the society, the young generation, such as madrassahs, mosques, wells, bridges, baths and hospitals, and promoted science and culture [6].

German scientist Zingfried Henka in his book "The Arab-Muslim sun shines in the West" in the chapter "People walking in madrassahs" said that 95% of the western population are illiterate. In the twelfth century, thousands of madrasas in cities and villages of the Islamic world took in millions of boys and girls who diligently studied science in accordance with Islamic requirements.

The period of education in Movarounnahr Madrassah, including Ulugbek Madrassah, was based on a curriculum agreed for 19–20 years. According to some funds, the duration of education was extended to 21 years and sometimes reduced to 8 years.

According to A. Khanikov, the total number of students in a madrassah in the city was 10,000 [8], while in the 1860s German Wamberi noted that the number of students was up to 5,000, including the Taliban from India, Kashgar, Afghanistan, Russia and China [9].

The teaching process in the madrassah, which remained virtually unchanged until the 19th century, consisted of three departments. The first was called "Andy" (low), and the second was called "Awsat" (middle). The third was called the "A'lo" (higher) department, and each of the three departments taught the necessary curriculum under a simplified, complex system.

Secular manuals such as "Mabodiul-qiroat" (Teachings of Qiroat) and "Tajvid" were taught in Samarkand madrassah units. In the middle part, such distinguished religious legal guides as "Qofia", "Mukhtasar", "Sharhi mullo" were taught, and in the higher part, "Mukhtasar", "Khidoya", "Hadithology and Jurisprudence were taught.

During the first chapter, that is, for 9–10 years, short Muslim laws, Arabic grammar in Persian and Arabic were taught. In the first year of this department such primary programs as "Avvaliyul-ilm", "Bidon', "Mugzi", "Izlol" were taught, in the second and third years "Zinjoni", "Avomil", "Harakot", "Kaidoni" and "Mukhtasarul-viqoya" were taught. In the fourth and fifth years, the continuation of "Qofia" and "Muhtasarul-viqoya" was taught. In the sixth and seventh years, "Sharhi Mullo", "Sharhi" by Mullo Abdul Ghafur and Mullo Asomiddin, and in the eighth and ninth years, "Shamsiya" and a special manual studied the understanding of the book "Sullami". And "Logic" (logic) was taught in the second process, that is: (1) A brief guide quot; Shamshiyah; (2) A complete learning process quot; Sulamiquot; (step). In other words, the process of mastering perfect sciences such as theology and law, which gradually became basic sciences in the Middle Ages, was understood as climbing stairs on the steps of science.

In madrassah, the middle grade is called "avsat" and this department is given 7–8 years. This period began with Imam Umar al-Nasafi teaching the word "Al-Aqoid". Strong sources of logic were taught with the works "Fawoidi baqoiya" and Mullo Isomiddin, Mullo Abdulhakim, Mullo Ahmad and "Hoshiya Qutbi" (or As-Saudiatal-Maal-Kutby). Taftasani works such as "Tahzibul-mantiq val-kalom", "Al-Qofia" by Ibn Hajib, "Muhtasarul-vikoya" by Sadrul-Sharia Ubaidullah ibn Masood, "Fawoidi Zia" (or "Shari Mullo") by Mawlono Abdurahman Jami are currently widely studied. By the 19th century, the work "Mullojalol" by Muhammad Abulhaya on word and logic was also very popular in Central Asian madrassahs.

After passing the madrassahs of lower and middle levels of education, the last four years of the educational process were trained in the "higher" department. This section examines the most complex branches of science such as theology and Islamic law (Fikh). During this period, the books of Burhaniddin Marginoni "Hidoya", Imam Muhammad Rosi "Tafsiri Kabir", Imam Bukhari "Sahihi Bukhari" and Faqih Mas'ud "Saloti Mas'udi" were read mainly from the main works on tafsir in the Koran, Kalam, hadithology and the Imam A'zam (Hanafiya) cult. Almost all of these works have been translated into Arabic, and one of the first works written in Persian in the field of philosophy and mysticism was "Kashful Mahjub li arbobul Kulub" (short "Kashful Mahjub" by Ali ibn Ousman al-Jullobi al-Hajviriyriyya (49,89-91; 4,166; 62,285; 3). With regard to the author and the date of writing of this next source, there was some confusion in subsequent years.

In madrassahs, education in the scientific fields of Islamic religion has been carried out over the centuries under the following programmes:

- I. Among the works of six great scientists recognized in the field of tafsir "Kitabu Jomeyul Bayon fi tafsirul-Quran" by Tabari, "Al-Qashshouf al-Haqoiq at Tanzil" by Zamakhshari, "Miftohul- Geib-Tafsiri Kabir" by Rozi, "Anvorul Tanzil and Asrorul-tauwil" by Qozi Bayzavi, "Tafsiri Jalolayn", "Futuhotul Makkiyot" by Ibn Al Arabi. It's programmed to be the cutting edge in this area;
- II. In the Fiqh direction: Imams Abu Hanifa, Molik, Shofe, Hanbal, Abu Yusuf, Shaibani, Marginoni and Abu Leysi;
 - III. Hadith: Bukhari, Muslim, Dovud, Termizi, Nisoi, Ibn Moja and Dorami;
 - IV. In the Kalom: Moturidi, Ash'ari, Marwazi, Jubboi, Gazzoli, Nasafi and Rosi;
- V. Sarfu Nahv (Arabic Grammar): Works by Sibawaih, Zamahshari, Ibn Hajib, of the Jami tribe, are recognized as the main programme.

Thanks to such a complex and at the same time very thought-out program, the Taliban, the madrassahs that have passed through the period perfectly with patience, have certainly reached a mature scientist of their time. As mentioned above, along with religious and theological disciplines, a lot of attention was paid to natural and social sciences in madrassahs. In particular, such secular knowledge as history, literature,

geography, handasa, riyoziyot, aljabr, medicine, aruz, astronomy, sarfu nahv, fikh, logic are considered primary sciences. From various educational institutions such as Korikhona, Dalaiilkhona, school, only madrasas were eligible for higher education.

The management system of the madrassah was also very reasonably organized. The largest position in it was held by the *Sadr*, and he was appointed by the ruling kings. *Sadr*, in his turn, was to educate the *mudarris*, *mutavalli*, *farrosh*, *masters*, *khitabdor*, *mukarrir*, *mu'id*, *imam*, *mujovir*, *sartarosh* (hairdresser), *oshpaz* (cook) and *qorovul* (guard) who lived in the madrassah, as well as to conduct business related to the madrassah's income.

Many plots of land, garden shops were laid out by the state and rich people to provide the madrassah. For example, benefits from the Mirzoi caravanserai, the Mirzoi River and the Mirzoi Bridge were used to provide the Ulugbek Madrassah (pic.2). From time to time, as a result of the change of ruling dynasties, as well as wars and destruction, the fund temporarily loses its power, but the rulers of the new dynasty begin their first educational work to restore the foundations of madrassahs, mosques and honaqo. As an example, Ulugbek Madrassah was founded by Muhammad Davlatbi Inak, an influential court figure of the Mangit dynasty. One wonders why so much personal property in the madrassah is given away forever. The main tasks of the madrassah were to ensure uninterrupted operation, as well as to provide mudarris and students. Revenues from the fund's property were received by a special supplier. Below we will consider how the property of the foundation is distributed in Ulugbek and Davlatbek Kushbegi madrassahs.



Ulugbek Madrassah (Picture 2).

In the first madrassah, the profit from the fund was used mainly for repairs of the building. The others were divided into 20 parts, one part was given to mutavallah, four parts to four mudarrises (one part each) and one part to the Imam, muazzin and guard. All remaining 12 parts of the fund's profits were given to students as salaries (scholarships).

In the second madrassah, the fund's profits were divided into 21 parts. Two parts are divided into two parts: trustee, the rest 19: teacher, 9 students in 9 rooms, one cemetery with a view to the grave of Davlatbek Kushbegi's son buried here, 4 parts for four guards (one part for the guard) and given equally to the hairdresser. Nobody dared to break such legal and fair distribution of donations, and robberies of students and madrassahs were not allowed in vain. Those who considered themselves Muslims feared responsibility before God and society.

The press before our independence wrote that in ancient times madrassahs did not function well, "Mudarris and mullabachi were paid for just a few coins. If we look at the history from the point of view of truth, we will see that this bar of "several coins" consisted of gold and silver, and on its one gold coin gave several sheep or cattle.

By the XIX century mullabachi living in madrassah farms received a salary (scholarship) depending on the training stages (courses): at the senior stages students received 120 coins per year (or 45 tanga 60 manov of wheat), at the middle-84 coins (35 tanga 45 man of wheat), and at the lower-60 coins (25 tanga 30 man of wheat).

At the same time, the readers have very big demands on the macro. If a pupil of the lowest department Volume 3, Issue X, October 2020 | 119

has not reached secondary education within 7 years and a pupil of the secondary department has not reached "A'lo" (higher) education within 7 years, or a pupil of the higher department has not reached the level of wisdom during this period, he would be deprived of the right to use his wages and salaries. If a student did not attend classes for a month without a valid reason, he would be deprived of his right to use his wages. If even after that week did not appear in class, the fund's supervisor had the right to reduce his salary.

3. CONCLUSION

Indeed, in the Middle Ages, madrassahs were centres for the dissemination of science and education. The universities and institutes currently existing in our country, as successors of the above mentioned universities, apply in science the principles of justice, objectivity, evaluation and equality depending on science.

In the history of our culture, the history, source study and the system of madrassahs - the universities are the basis of continuity of education in Samarkand land in the context of epochs. Samarkand State University (Pictures 3–4) made it possible to conclude that the madrassah founded by Mirzo Ulugbek is a continuation of the great one. On 21 September 2020, the proposal to celebrate the 600th anniversary of the University was supported by specialists of the Academy of Sciences of Uzbekistan, leading scientists of higher educational institutions and foreign countries.





Samarkand State University (Pictures 3-4).

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